The Setled

ORDER

OF

CHURCH-GOVERNMENT, Liturgie and Diſcipline,

FOR

The rooting out of all Popery, Hereſie and Schiſme, according to the Forme publiſhed by the Aſſembly of the Kirk of SCOTLAND, and parallel'd to the beſt reformed Proteſtant Churches in *Chriſtendome*:

AND

Moſt humbly preſented to the learned Aſſembly of Divines now congregated at Weſtminſter by the authority of both Houſes of Parliament, for the Reformation of abuſes in the government of the Church.

1 *Cor.*3.11. For other foundation can no man lay, then that is laid, which is Jeſus Chriſt.

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To our Brethren, in *England*, and elſe where, which love *Jeſus Chriſt* unfainedly, Mercie and Peace.

IT is more evident and known to all men, then well conſidered, and faithfully received of many, with what great mercies, and eſpeciall graces God indued our countrey of *England* in theſe latter dayes: when from (1) idolatry he called us to the knowledge of the Goſpel, and of no people made us his people, a holy people, the people of God: ſending us a King moſt godly, learned, zealous, wiſe, and ſuch a one as never ſate in that Royall Chaire before: Gods Word univerſall ſpred over all the land, repentance preached, Chriſts Kingdome offered, ſin rebuked: ſo that none could excuſe himſelfe, either that he had not heard, or elſe was not taught Gods holy Goſpel: yet it came to paſſe, and this day that is verified on us, which the Lord reproved *Iſrael* for, ſaying, (2) *I have ſtretched forth my hands all the day long, unto a people that beleeveth not, but rebelleth againſt me, and walke after their own imaginations. For whoſe wayes were not corrupt? even from the* (3) *higheſt to the loweſt, from top to toe, there was no part ſound. Such contempt of Gods Word, as well on their behalfe, to whom charge of preaching was committed, as on the other ſide, negligence to heare and learn to frame their lives according thereunto: that if the Lord had not haſtened his plague and prevented, it would certainly have come to paſſe, which thoſe wicked men of Anathoth ſaid to the Prophet* Jeremie, (4) *ſpeak no more to us in this name of the Lord. The which unkindneſſe and contempt, would God we could as earneſtly repent, as we now feele the lack of theſe accuſtomed mercies. For now the day of our* (5) *viſitation is comen, and the Lord hath brought the* (6) *plagues upon us, whereof before we were admoniſhed, and moſt juſtly menaced.*

Gods great benefits beſtowed upon England.

(1) Oſa. 2. d. rom. 9. c. 1 pet. 2. b.

(2) Iſai. 65. 2. rom. 10. d.

(3) Iſa. 1. b. jerem. 2. b.

The cauſe of Gods plagues in England.

(4) Iere. 11. d.

(5) Luk. 19. f.

(6) Levit. 26 c deut. 27, 28, 30.

(1) 1 Kin. 22 2 chron. 18. ezech 14.
(2) Amos 8.
(3) Joel 2 pſa. 68. joh. 3. 4.
(4) 2 Chr. 36. iſa. 5. pro. 3. heb. 12. reve. 3.
(5) Heb. 3, 4. pſal. 94.
(6) Galat. 6.
(7) Hebr. 12. deuter. 4.
(8) Rom. 2. james 5.
(9) Hebr. 9. rom. 5. 1 pet. 3.
(10) Heb. 6. 10 1 cor. 6.
(11) Gal. 5. reve. 21. & 22. iſa. 66. mar. 9.
(12) 2 Pet. 2. jude, job 4.
(13) 2 Theſ. 2 joh. 3.

For the falſe (1) prophets are ſent forth with lies in their mouthes to deceive England, and the ſcarcity of Gods word is ſo great, that although they ſeeke it from one (2) Sea coaſt to another, yet they cannot finde it, but as men affamiſhed, devour the peſtiferous dung of Papiſtry, to the poiſoning of their own ſoules.

Let us therefore brethren (3) turne wholy to the Lord, by repentance faſting, and prayer, earneſtly beſeeching him to receive us once again to his favour, who willeth not the death of a ſinner but his amendment, offering himſelfe to all them that in their neceſſity ſeeke unto him, and like a moſt merciſull Father proveth all (4) remedies for our bettering: not cruelly puniſhing to deſtroy us, but gently chaſtiſing to ſave us.

Beware then ye (5) harden not your hearts againſt this merciſull Lord, and tempt him as the ſtubborn Jews did, whom he therefore delivered up into their enemies hands, to periſh with the ſword, hunger, and peſtilence. For God will not be (6) mocked, but like a (7) conſuming fire will deſtroy as well the wicked contemners of his word, as the crafty diſſemblers, which go about to meaſure God, by their fantaſies: not conſidering that they (8) heap damnation againſt themſelves in the day of his angir: which now already is kindled and beginneth to flame, to the condemnation of their ſoules and bodies, who knowing Jeſus Chriſt to have (9) once fully ſatisfied for our ſinnes: ceaſe not daily either in heart, mouth, or outward conſent, to blaſpheme his precious death, and (as much as in them lieth) (10) crucifie him a new. Do you not remember that (11) idolaters have no portion in the kingdome of God, but are thrown into the lake of fire and brimſtone, where their worme ſhall neuer die? Cannot the examples of Gods fearfull (12) judgements move you, who ſpared not his very Angels when they treſpaſſed, but hitherto reſerveth them in hell chains, to be tormented in the day of the Lord? and will he then favour idolaters, diſſemblers, blaſphemers, mockers, contemners? and not rather in this life verifie that, which the holy Ghoſt pronounceth againſt the children of Gods wrath, who becauſe they do not receive the (13) truth for their ſalvation, are led by lies to their endleſſe condemnation? at the leaſt, let Gods forewarnings ſomewhat move you to pity your own ſtate, who for your inſtructions ſuffereth your own brethren amongſt you to die ſo terribly, ſome in deſpaire, others to kill themſelves, and many uttering moſt horrible

* The onely meanes for England to recover Gods favour, and mercie.

+ Horible plagues for idolatry.

rible blusphemies, even to their last breath. The which things are so fearfull for us to hear, that we tremble in thinking thereupon.

If you will therefore be counted in the number of Gods people, and be so indeed, look (1) not backward from the plough, returne not to your vomit, bow not your knee to Baal, pollute not the temples of the holy Ghost in presenting your selves to that wicked and most blasphemous Masse, with such like idols: but either stand in the truth, and so rather (2) obey God then man: or else follow Gods calling, who hath so mercifully provided for you: moving the hearts of all godly rulers and magistrates, to pity your state, and do you good, so that at Emden, Wessel, Franckefort and in this city, he hath appointed godly Churches wherein you may learn to fear him, repent your sins, amend your lives, and recover again his favour and mercie.

(1) Luk 9. 2. pet 2. pro. 26. rom. 11. 1 kin. 19. 1 cor. 6.

The Masse wicked and blasphemous.

(2) Luk. 12. acts 5.

And because there is no way more ready or sure to come to him, then by framing our lives altogether to his blessed (3) will revealed unto us in his word: we, to whom though God hath given more liberty, yet nathelesse lamenting your bondage, then rejoycing in our own deliverance from that Babylonian slavery and Antichristian yoke, have earnestly indeavoured amongst other things, which might bring us to the worthy (4) consideration of Gods word, to frame our lives, and reforme our state of religion in such sort, that neither doubt of the certainty thereof, should make us fear, nor yet mens judgement discourage us, and cause us shrinke from this enterprise most acceptable to God, comfortable to his Church, and necessarily appertaining to every Christian mans duty.

(3) 1 Sam. 15. mat. 7. joh. 9.

(4) Joh. 5 luk. 1. 2 pet. 1.

We, therefore, not as the greatest Clerks of all, but as the least able of many, do present unto you which desire the increase of Gods glory, and the pure simplicity of his word, a forme and order of a reformed Church limited within the compasse of Gods word, which our Saviour hath left unto us onely (5) sufficient to govern all our affaires by: so that whatsoever is added to this word by mans device, seem it never so good, holy, or beautifull, yet before our God, which is jealous and cannot admit any companion or counseller, it is evil, wicked, and (6) abominable. For he that is the (7) wisdom of the Father, the brightnesse of his glory, the true light, the word of life, yea truth, and life it selfe, can he give unto his Church (for the which he payed the ransom of his blood) that which should not be a sufficient assurance for the same? can the word of truth deceive us? the way of life misguide us? the word of salvation

The word of God the onely foundation of this book.

(5) Gal. 1. 3. 2 tim. 3. rev. 22

To mingle mans dreams with Gods word is wicked

(6) Luk. 16.

(7) 1 Cor. 1. joh. 1. 14. heb. 2

damne us? God keep us from such blasphemies, and so direct our hearts with his holy Spirit, that we may not onely content our selves with his wisdome, but so rejoyce in the same, that we may abhorre all things which are contrary.

Religion was not perfectly reformed in England.

The which considerations, dear brethren, when we weyed with reverent fear and humblenesse, and also knowing, that negligence in reforming that religion which was begun in England, was not the least cause of Gods rods laid upon us, having now obteined by the merciful providence of our heavenly Father, a free Church for all our nation in this most worthy City of Geneva, we presented to the judgement of the famous man John Calvin, and others learned in these parts, the order which we minded to use in our Church: who approving it, as sufficient for a Christian Congregation, we put the same in execution: nothing doubting but all godly men shall be much edified thereby: and as for the Papists or malicious men and ungodly, we have not laboured to satisfie them, because we knew no soverein medicine for their cankered sore, except it may please God, by our prayes to be mercifull to them, and call them home, if they be not already forsaken.

The approbation of the godly learned.

Custome preferred to knowledge.

But yet for as much as there are some, which through continuance in their evil rather delighting in custome, then knowledge, can not suffer that men should once open their mouthes against certain old and received ceremonies, we thought good in this place, somewhat to touch that scrupulositie. For as ceremonies grounded upon Gods word and approved in the new Testament, are commendable (as the circumstance thereof doth suppose) so those that man hath invented, though he had never so good occasion thereunto, if they be once abused, import a necessity, hinder Gods word, or be drawne into a superstition, without respect ought to be abolished.

Certain causes why Ceremonies ought to be abolished.

1 2 Kin. 18 d. For if (1) Ezechias was commended by the holy Ghost, for breaking in pieces the brazen Serpent, which Moses had erected by commandment, and now had continued above 800. years, which thing of it self was not evil, but rather partaken in remembrance of Gods benefit: yet because it began to minister occasion to the people to commit idolatry, was not to be born withall: how much more ought we to take heed, that through our occasion men commit not idolatrie with their own imaginations and phantasies? It was not without great cause commanded by Almighty God, that the (2) places, & other appurtenances, which had served to idolatry should be utterly consumed, lest babes and children, through

2 Deut. 12. 2. d 13. c. d. 2 Kings 18. 2.

occasion

occasion remembring the same, should fall into like inconvenience. And thinke you that we ought to be wiser, and not rather take heed, that those things which the Papists, and other idolaters have invented by man, may not enter into Christs Church, as well to the end that the weak be not (1) confirmed in their error, as that we may altogether (2) seperate our selves from that Idolatrous Babylon, and temple of Belial, wherewith Christ hath no concord nor agreement?

(1) 1. Cor. 8. c, 10. 10 14. c.
(2) 2. Cor. 6. d. Isa. 52. e.

There was no one ceremony more ancient nor yet of better authority, then the washing of the Disciples feet, which was observed a long time in the Church, and institute by (3) Christ himself: yet when some were perswaded, that it was a portion of the Lords supper, and others thought it served in stead of Baptisme: the godly Churches in Saint (4) Augustines time thought it better to leave that which was ordained for a good use, then by retaining the same confirme an error or superstition. The Corinthians for the relief of the poor, and to increase brotherly amity together did institute (5) a feast immediately (6) after the Lords supper: but how sharply Saint Paul did reprehend the same, condemning in comparison, that men should adde any thing to the Lords institution, it appeareth by that he saith: I have received of the Lord, that which I gave you.

(3) John 13. 2.
(4) Epist. 119. ad Ian.
(5) 1. Cor. 11. d
(6) Cryso. in 11. c. 1. Cor. Tertull. lib. ad uxorem.

We read also, that Ezekias and his nephew Josias (7) restored the use of the passeover, which had been a very long time discontinued, but in the ministration thereof, they observed none other ceremonies, then God had left to (8) Moses from the beginning. Circumcision likewise a Sacrament, was evermore after one sort ministred (9) even as the Lord commanded it. But such is the nature of flesh, it will be wise, and have a stroke in Gods doings, yea how wilfully it causeth man to maintain his own fantasies, it is manifest to them which have perused the ancient records of the Church. For beginning at Ierusalem, and so coming to the rest of the Churches, as Constantinople, Antioch, Alexandria, and Rome: he shall see plainly, that their greatest disturbance, and overthrow, chanced through ceremonies. What conflict was at all times betwixt the Latin and Greeke Churches for the same, no Christian can consider without teares. And was there any thing more objected against Saint Paul both of the (10) Galatians and also of others, then that he would not observe the Ceremonies as the chief Apostles did? and yet he kept them whilest any hope was to gain the weak brethren, and therefore circumcised (11) Timothy: but when he perceived, that men would retaine

(7) 2. Chron. 30. a. 2. Kin. 23. c.
(8) Exo. 12. c Levit. 23. c. Deut 16. 2.
(9) Gen. 17. d. Josu. 5. b.

Great contention in Christs Church in all ages for the maintenance of unprofitable ceremonies.

(10) Gal. 1, 2, acts 21. d.
(11) Act. 16. 2

taine them as neceſſary things in the Church, he called that which before he made indifferent, wicked and impious, ſaying, that (1) who ſo ever was circumciſed, Chriſt could nothing profit them: fearing alſo, leſt he had taken paines amongſt them in (2) vain, which joyned Chriſt with beggerly Ceremonies.

(1) Galat. 5. acts 15.

(2) Galat. 4.

Therefore, dear brethren, being hereby perſwaded, and with many moe reaſons confirmed (which opportunity permitteth not here to write) we have contented our ſelves with that wiſdome, which we have learned in Gods booke, where we be taught to (3) preach the word of God purely, miniſter the Sacraments ſincerely, and uſe prayers, and other orders thereby approved to the increaſe of Gods glory, and edification of his holy people. As touching preaching, for as much as it is allowed of all Godly men, we may at this time leave the probation thereof: and alſo for the miniſtration of the two Sacraments, our booke giveth ſufficient proofe.

(3) Act. 2. mat. 26. 28.

But becauſe prayers are after two manner of ſorts, that is, either in words onely, or elſe with ſong joyned thereunto: and this latter part, as well for lack of the true uſe thereof, as due conſideration of the ſame, is called by many into doubt, whether it may be uſed in a reformed church: it is expedient, that we note briefly a few things pertaining thereunto. S. Paul giving a rule how men ſhould ſing, firſt ſaith: I (4) will ſing in voice, and I will ſing with underſtanding. And in another place, ſhewing what ſongs ſhould be ſung, exhorteth the Epheſians to (5) edifie one another with pſalms, ſongs of praiſe, & ſuch as are ſpirituall, ſinging in their hearts to the Lord with thankeſgiving. As if the holy Ghoſt would ſay, that the ſong did inflame the heart to call upon God and praiſe him with a more fervent and lively zeal. And as muſick or ſinging is naturall unto us, and therefore every man delighteth therein: ſo our mercifull God ſetteth before our eyes, how we may rejoyce and ſing to the glorie of His Name, recreation of our ſpirits, and profit of our ſelves.

(4) 1 Cor. 14.

(5) Epheſ. 5. james 5.

Singing naturall.

But as there is no gift of God ſo precious or excellent, that Satan hath not after a ſort drawen to himſelfe and corrupt: ſo hath he moſt impudently abuſed this notable gift of ſinging, chiefly by the Papiſts his miniſters, in diſfiguring it, partly by ſtrange language, that cannot edifie: and partly by a curious wanton ſort, hiring men to tickle the ears and flatter the fantaſies, not eſteeming it as a gift approved by the

Singing abuſed by the Papiſts.

word

word of God, profitable for the Church, and confirmed by all antiquity. As, beſides other places, it is moſt manifeſt by the words of (1) Plinius, called the younger, who when he was Deputy in Aſia unto the emperour Trajan, and had received a charge to enquire out the Chriſtians, to put them to death, writ amongſt other things, touching the Chriſtians, that their manners were to ſing verſes, or pſalmes early in the morning to Chriſt their God. If any peradventure would doubt, when, or by whom theſe Churches or aſſemblies were inſtitute, it is likewiſe evident, that Saint (2) John the Apoſtle, who although in Domitians time he was baniſhed in the Ile Pathmos: yet when Nerva his ſucceſſour, and next before Trajan reigned, returned to Epheſus, and ſo planted the Churches, as the hiſtories report. Seeing therefore Gods word doth approve it, antiquity beareth witneſſe thereof, and beſt reformed Churches have received the ſame: no man can reprove it, except he will contemne Gods word, deſpiſe antiquity, and utterly condemne the Godly reformed Churches.

(1) Epi. lib. 10

Singing uſed in the primitive Church, even in the Apoſtles time.

(2) Eccle. hiſt. lib. 3. 22.

And there are no ſongs more meet, then the pſalmes of the prophet David, which the holy Ghoſt hath framed to the ſame uſe, and commended to the Church, as conteining the effect of the whole Scriptures, that hereby our hearts might be more lively touched, as appeareth by (3) Moſes, Ezekias, Judeth, Debora, Mary, Zacherie and others, who by ſongs and meter, rather then in their common ſpeach, and proſe, gave thanks to God, for ſuch comfort as he ſent them.

What ſongs we ought to delight in & uſe.

(3) Exod. 15. iſa. 38. iud. 16. judg. 5. luk. 1. luk. 2.

Here it were too long to intreat of the meter: but foraſmuch as the learned doubt not thereof, and it is plainly proved, that the pſalmes are not onely meter, and contein juſt Ceaſures: but alſo have grace and majeſty in the verſe more then in any other places of the Scriptures, we need not to enter into any probation. For they that are skilfull in the Hebrew tongue by comparing the pſalmes with the reſt of the Scriptures, eaſily may perceive the meter. And to whom it is not known, how the holy Ghoſt by all means ſought to helpe our memory, when he faſhioned many pſalmes according to the letters of the Alphabet: ſo that every verſe beginneth with the letters thereof in order? ſometimes A. beginneth the halfe verſe, and B. the other halfe: and in another place three verſes, yea and eight verſes with one letter, even the Pſalme thorowout, as if all men ſhould be inflamed with the love thereof, both for varity of matter, and alſo briefneſſe, eaſines, and delectation.

Read Moſes Chabib in his bookes called Pſalms in meter in the Hebrew tongue.

Now to make you privy alſo, why we altered the rhime in certain places, of him, whom for the gifts that God had given him we eſteemed and reverenced, this may ſuffice that in this our enterpriſe, we did onely ſet God before our eyes, and therefore weighed the words and ſenſe of the Prophet rather conſidering the meaning thereof, then what any man had written. And chiefly being in this place, where as moſt perfect and godly judgement did aſſure us, and exhortations to the ſame encourage us, we thought it better to frame the rhime to the Hebrew ſenſe, then to binde that ſenſe to the Engliſh meeter. And ſo either altered for the better, in ſuch places as he had not attained unto, or elſe, where he had eſcaped part of the verſe, or ſometimes the whole, we added the ſame: not as men deſirous to finde faults, but onely as ſuch which covet to hide them, as the learned can judge.

It remaineth laſt of all, that you underſtand the reaſons, which moved us to chuſe out and follow this Catechiſme of Geneva, rather then any other. For conſidering that the true uſe of a Catechiſme is to inſtruct a Chriſtian fully in all points of belief, and Chriſtian Religion: and wherein this is moſt eaſily, orderly, and perfectly taught, that to be the beſt: we could finde none in ſo great a number, which either for the facilitie is equall, or elſe for the perfection to be compared. Moreover the dangers, which hang over Chriſts Church in theſe dayes moved us very much: for as men may ſee preſent ſignes of certain barbaroufneſſe, and pudles of errors which are like to enter into the Church of God: ſo there is no better preſervation againſt the ſame, then if all godly Churches would agree in one kinde of doctrine and confeſſion of faith, which in all points were agreeable to Gods holy word: that our (1) poſteritie might be confirmed by the univerſall example of Chriſts Church againſt all hereſies, perſecutions and other dangers: perceiving that it is not onely the doctrine of one man, but the conſent of the whole Chriſtian Church, and that wherein all youth hath been brought up and trained in. The which thing, ſeeing none hath ſo far performed nor yet is in ſuch towardneſſe to the ſame as this Catechiſme is, being for the worthineſſe thereof alſo tranſlated into Hebrew, Greeke, Latin, French, Italian, Spaniſh, Dutch, and Engliſh, we could do no leſſe but willingly and gladly embrace the ſame.

The cauſes for the which this Catechiſme is to be preferred to others.

(1) Pſal. 89.2

It is tranſlated almoſt into all languages.

Wherefore we being now under the ſame croſſe of affliction, that you our dear brethren are, and yet altogether the children of God our mer-

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mercifull Father through Iesus Christ, desire you in his name, with judgement to read our doings, trying them onely by the touch stone of his word, that either if they be found faulty, they may be rejected, or else if they be profitable, God may be glorified, his Church edified, and the malicious confounded. Farewell, dear brethren, and let us pray to our loving God, that he would be mercifull unto us, restore his holy word, comfort and strengthen his children, and finally, confound Satan, Antichrist, and all his enemies.

Judge our doings by the word of God.

At Geneva, the 10. of February, An. 1556.

The Contents of the Book.

1. THe Confeſſion of the Chriſtian Faith.
2. The Order of electing Miniſters, Elders, and Deacons.
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4. An Order for the interpretation of the Scriptures, and anſwering of doubts, obſerved every Munday.
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12. An Order of Eccleſiaſticall Diſcipline.

The

The Confeſsion of our Faith, which are aſſembled in the Engliſh Congregation at Geneva.

I beleeve in God the Father Almighty, maker of heaven & earth.

I (1) Beleeve, and confeſſe, (2) my Lord God eternall, infinite, unmeaſurable, incomprehenſible, and inviſible: (3) one in ſubſtance, and (4) three in in perſon, Father, Son, and holy Ghoſt, who by his Almighty (5) power and wiſdome, hath not onely of (6) nothing created haven, earth, and all things therein contained, and man after his owne (7) image, that he might in him be (8) glorified: but alſo by his (9) Fatherly providence, governeth, maintaineth, and preſerveth the ſame, according to the (10) purpoſe of his will.

(1) Rom.10.b (2) Gen.1.a. epheſ.4.a. (4) Gen.1.d. 1 joh.3.b.matt. 3.d.28.d. (5) Heb.1.a. prov.8.c. (6) Gen.1.a. jer.32.b. pſal. 33.c. (7) Gen.1.d. eph.4.c.col.3.b (8) 1 Cor.6.d joh.17 a. prov. 16.a. (9) Mat.6.c. luk.17.c. 1 pet.5.c. phil.4.3. (10) Epheſ.1.b.

And in Jeſus Chriſt his onely Son, our Lord.

I Beleeve alſo and confeſſe (1) Jeſus Chriſt the onely Saviour and Meſſias, who being equall with (2) God, made himſelfe of no reputation, but tooke on him the ſhape of a ſervant, and became (3) man in all things like unto us (ſin excepted) to (4) aſſure us of mercy and forgiveneſſe. For when through our father (5) *Adams* tranſgreſſion, we were becomen children of perdition, there was no meanes to bring us from that yoke of ſin and damnation, (6) but onely Jeſus Chriſt our Lord: who giving us that by grace, which was his by nature, made us (through faith) the (8) children of God, who when the (9) fulneſſe of time was comen, was

(1) Mat.1.d. act.4.b.1 tim. 1.d. (2) Ioh.1.c. phil.2.a. 1 tim. 3.d. 1 joh.5.d. rom.9.b. (3) Heb.2.d. phil.2.b. 1 pet. 3.d 1 joh.3.a. (4) Rom.8.f.g 1 joh.2.a. (5) Gen.3.a. rom.5.d.eph.2. gal.3.b. (6) Act.4.b.1 pet.2.a.ifa.28.d.rom.9.(7) Joh.1.heb.1.rom.1.pſal.2. (8) Gal.3.rom. 8.c.joh.1.d.eph 1.a. (9) Gal.4.a.act.2.c.

(1) Isa.7.c. luc.1.d.rom.1.a (2) Act.10.f. rom.1.7. (3) Joh.7.c.11 f.g.12.c.mat 12.b.27.b.luk. 23.e.isa.53.c. (4) Gal 3.b.

conceived by the power of the (1) holy Ghost, borne of the Virgine *Mary* (according to the flesh) and (2) preached in earth the Gospel of salvation, till at length by tyranny of the (3) Priests, he was guiltlesse condemned under *Pontius Pilate*, then President of Jury, and most slanderously hanged on the Crosse betweene two theeves, as a notorious trespasser, where taking upon him the (4) punishment of our sins, he delivered us from the curse of the Law.

Which was conceived by the holy Ghost, born of the Virgin Mary.

Suffered under Pontius Pilate, was crucified dead and buried.

And forasmuch as he, being onely God, could not feele death, neither being onely man could overcome death, he joyned both together, and suffered his humanity to be punished with most cruell death: feeling in himselfe the anger and severe judgement of God, even as if he had beene in the extreame (5) torments of hell, and therefore cryed with a loud voice, (6) My God, my God, why hast thou forsaken me?

(5) Act 2.d. 1 per.2.isa 53. (6) Psal.22. mat.27.

He descended into hell.

Thus of his (7) free mercy without compulsion, he offered up himselfe as the onely sacrifice to purge the sins of all the world, so that all other sacrifices for sin are blasphemous, and derogate from the sufficiencie hereof. The which death, albeit it sufficiently (8) reconcile us to God, yet the Scriptures commonly do attribute our regeneration to his (9) resurrection. For as by (10) rising again from the grave the third day, he (11) conquered death: even so the victory of our faith standeth in his resurrection: and therefore without the one, we cannot feele the benefit of the other. For as by death (12) sin was taken away, so our righteousnesse was restored by his resurrection.

(7) Isa.53.he. 9.10 gal.1.10. 4.5.1 joh.1. (8) Col.1. (9) Rom.10. 1 per.1. (10) Matt.28. act.10.1 cor. 15. (11) Ose 11. 1 cor.15.2 cor. 13. (12) Rom.4

The third day he rose again from death.

And because he would (13) accomplish all things, and take possession for us in his kingdome, he (14) ascended into heaven to enlarge that same kingdome by the abundant power of his (15) Spirit: by whom we are most assured of his continuall (16) intercession towards God the Father for us. And although he be in (17) heaven as touching his corporall presence, where the

He ascended into heaven.

(13) Eph 4. joh.14 eph.2. (14) Mar.26. luk.24 act.1. (15) Luk.24 joh.14.act.2. (16) Rom.8. heb.9.1 joh 2 (17) Act.1 3.

And ſitteth at the right hand of God the Father Almighty.

the Father hath now ſet him on his (16) right hand, committing unto him the adminiſtration of all (17) things, aſwell in heaven above, as in the earth beneath, yet is he (18) preſent with us his members, even to the end of the world, in preſerving and governing us with his effectuall power and grace, who (when all things are (19) fulfilled, which God hath ſpoken by the mouth of all his prophets ſince the world began) will come in the (20) ſame viſible forme, in the which he aſcended, with an unſpeakable (21) Majeſtie, power, and company to ſeperate the lambes from the goats: the elect from the reprobate. So that (22) none whether he be alive then, or dead before, ſhall eſcape his judgement.

(16) Col. 3. Rom. 8. hebr. 1. 10 12. (17) Eph. 1. phil. 2. col. 2. (18) Mat. 28. (19) Acts 3. (20) Acts 1. (21) Mat. 25. phil. 3. (22) Mat 24. Acts 10. 1 Corin. 15. 1 theſſ. 4. 2. theſſ. 1. 2. tim. 4.

From thence ſhall he come to judge the quick and the dead,

I beleeve in the holy Ghoſt.

MOreover I beleeve, and confeſſe the holy Ghoſt, (1) God equall with the Father and the Son, who regenerateth and ſanctifieth us, ruleth and guideth us into all truth, perſwading moſt aſſuredly in our (2) conſciences, that we be the children of God, brethren to Jeſus Chriſt, and fellow heirs with him of life everlaſting, yet notwithſtanding it is not ſufficient to beleeve that God is omnipotent, and mercifull: that Chriſt hath made ſatisfaction, or that the holy Ghoſt hath this power and effect: except we do (3) applie the ſame benefits to our ſelves which are Gods (4) elect.

(1) Mat. 3. joh. 15. 1. joh. 5. 1. pet. 1. 1 cor. 6. joh. 16. acts 17. (2) Rom. 8. galat. 4. (3) Abac. 2. rom. 1. 10. 1. john. 3. (4) Ioh. 17.

The holy Catholike Church, the communion of Saints.

I beleeve therefore and confeſſe one holy (5) Church, which (as (6) members of Jeſus Chriſt the only (7) head thereof) (8) conſent in faith, hope, and charity, uſing the gifts of God: (9) whether they be temporall or ſpirituall, to the profit and furtherance of the ſame which Church is not (10) ſeen to mans eye, but onely known to God, who of the loſt ſons of *Adam* hath ordained ſome as (11) veſſels of wrath, to damnation: and hath choſen others as veſſels of his mercy, to be ſaved: the which alſo in due time, he (12) calleth to integrity of life and godly converſation, to make them a glorious Church to himſelf.

(5) Mat. 16. joh. 10. eph. 5. rom. 8. cant. 2. (6) Ephe. 1. col. 1. 1 cor. 12. (7) Ephe. 4. (8) Eph. 4 phi. 3 col. 2. (9) Act 2. 4. rom. 12. 1 cor. 12. ephe. 4. (10) Rom. 11. (11) Rom. 9. ephe. 1. (12) Rom. 8. ephes. 5.

But

But that church which is (1) visible, and seen to the eye, hath three tokens, or markes, whereby it may be known. First, the (2) word of God contained in the old and new Testament, which as it is (3) above the authority of the same Church, and only (4) sufficient to instruct us in all things, concerning Salvation, so is it left for (5) all degrees of men, to read and understand. For without this word, (6) neither Church, councell, or decree, can establish any point, touching Salvation.

(1) Mat. 18. 1 cor. 15.
(2) Mat. 28. rom. 10. 2 cor. 3. 4. eph. 2. joh. 10. 2 ti, 3. 2 pe. 1
(3) Eph 2. mat. 17. joh. 10
(4) Joh. 20. 2 tim. 3.
(5) Jos 1. joh. 5.
(6) Eph. 5. mat. 15.

The second is the holy (7) Sacraments, to wit, of Baptisme, and the Lords Supper, which Sacraments Christ hath left unto us, as holy signes, and seales of God promises. For as by Baptisme, once received, is signified that we (as well infants, as others of age and discretion) being (8) strangers from God, by originall sin, are received into his family and congregation, with full assurance, that although this root of sin lie hid in us: yet to the elect it shall not be (9) imputed. So the (10) Supper declareth, that God as a most provident Father, doth not onely feed our bodies, but also spiritually nourisheth our soules, with the (11) graces and benefits of Jesus Christ (which the Scripture calleth eating of his flesh, and drinking of his bloud) neither must we in the administration of these Sacraments, follow mans fantasie, but as Christ himselfe hath ordained, so must they be minist red: and by such as by (12) ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrary wise, contemneth them in time and place, procureth to himselfe damnation.

(7) Mat. 26 28 rom. 4. eph. 5.
(8) Rom. 5. eph. 2. tit. 3. gal. 3. rom. 7.
(9) Rom. 4. psal. 31.
(10) 1 Cor. 11.
(11) Joh. 6.
(12) Heb. 5. Joh. 3.

The third marke of this Church is (13) Ecclesiasticall discipline: which standeth in admonition, and correction of faults. The finall end whereof is excommunication, by the consent of the Church (14) determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church a politicall (15) Magistrate: who ministreth to every man,

(13) Mat. 8. luk. 17. lev. 19. eccles. 19.
(14) 1 Cor. 5.
(15) Rom. 13. wis. 6. tit. 3. 1 pet. 2.

man *iuſtice*, defending the good and puniſhing the evil. To whom we muſt render honour, and obedience in all things, which are not (1) contrary to the word of God.

(1) Act. 5.

And as (2) *Moſes, Ezekias, Joſias*, and other Godly rulers purged the Church of God from ſuperſtition, and idolatry, ſo the defence of Chriſts Church appertaineth to the Chriſtian magiſtrates, againſt all idolaters and heretikes, as Papiſts, Anabaptiſts, with ſuch like limbs of Antichriſt to root out all (3) doctrine of devils and men, as the maſſe, purgatory, *limbus patrum*, prayer to ſaints, and for the dead, freewill, diſtinction of meats, apparell, and dayes, vowes of ſingle life, preſence at idol ſervice, mans merits, with ſuch like, which draw us from the ſocjety of Chriſts Church, wherein ſtandeth (4) onely remiſſion of ſins, purchaſed by Chriſts blood, to all them that beleeve, whether they be Jews, or Gentiles, and lead us to vaine confidence in creatures, and truſt in our own imaginations. The puniſhment, whereof, although God oftentimes (5) differeth in this life: yet after the generall (6) reſurrection, when our ſoules and bodies ſhall riſe again to immortality, they ſhall be (7) damned to unquenchable fire, and then we, which have forſaken all mans wiſdome, to cleave unto Chriſt ſhall hear that joyfull voice: (8) Come ye bleſſed of my Father, inherit ye the kingdome prepared for you from the beginning of the world, and ſo ſhall go triumphing with him, in (9) body, and ſoul, to remain everlaſtingly in glory, where we ſhall ſee God (10) face to face, and ſhall no more need one to inſtruct another, for we ſhall all know him from the higheſt to the loweſt; to whom with the Son, and the holy Ghoſt, be all praiſe, honour, and glory, now and ever. So be it.

(2) Exod. 32. 2 king. 18. 23. 2 chron. 29. 35

(3) 2 Tim. 4. col. 2. mat. 15. iſa. 29. hebr. 9. 10. act. 10. 1 jo. 2. rom. 7. gal. 5 col. 2. rom. 14. 1 tim. 4 mat. 19. 1 cor. 7. 1 cor. 8. 10. 2 cor. 6. luk. 17 rom. 3. 1 cor. 3. gal. 4.

The forgiveneſſe of ſins.

(4) Iſa. 33. mat. 18. joh. 20 2 cor. 5 rom. 1. 10. eph. 2.

The reſurrection of the body.

(5) 2 Pet. 2. jude 1. rom. 9.

(6) Act. 24. 1 cor. 15. phil. 3. 1 theſ. 4.

(7) 2 Theſ. 4.

And life everlaſting.

2 joh. 1 iſa. 30. joh. 5.

(8) Mat. 25.

(9) 1 Theſ. 4. 5 joh. 5. iſa. 26.

(10) 1 Cor. 13 1 joh. 3. jer. 31. heb. 8.

C OF

Of the Ministers and their election.

What things are chiefly required in the Ministers.

(1) Act. 1. and 13. 14.
(2) 1 Tim 3. 2 tim. 2. 4. ezr. 33. jer. 3 joh. 21. isa. 62. 1 cor. 9.
(3) 2 Tim. 2. 1 cor. 4. mat. 26 28. 1 cor. 1.
(4) Act. 20. 2 tim. 4.
(5) Ezec. 3. 2 cor. 9.

LEt the (1) Church first diligently consider that the Minister which is to be chosen, be not found (2) culpable of any such faults, which Saint *Paul* reprehendeth in a man of that vocation: but contrariwise, indued with such vertues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he (3) distribute faithfully the word of God, and minister the Sacraments sincerely, ever (4) carefull not onely to teach his flocke publikely, but also privately to admonish them: remembring alwayes that if any thing (5) perish through his default, the Lord will require it at his hands.

Of their Office and Duty.

(6) 1 Cor. 9. 2 ct 6. luke 12.
(7) 1 Cor. 4. 2 cor. 4.
(8) 1 Pet. 5. 2 cor. 1. mat. 20
(9) Mat. 26. 28. mal 2. 1 pet. 4. act. 3. & 16. 1 cor. 1. 15.
(10) Act. 20. 2 cor. 4.
(11) 1 Cor. 5.
(12) 1 Cor. 14.

BEcause the charge of the word of God is of greater (6) importance, then that any man is able to dispense therewith, and Saint *Paul* exhorteth to (7) esteeme them, as Ministers of Christ, and disposers of Gods mysteries: not (8) Lords or rulers, as Saint *Peter* saith, over the flock: Therefore the Pastours or Ministers chiefe office standeth in (9) preaching the word of God, and ministring the Sacraments. So that in consultations, judgements, elections and other politicall affaires, his (10) counsell, rather then authority, taketh place. And if so be the Congregation upon just cause agreeth to excommunicate, then it belongeth to the Minister, according to their (11) generall determination, to pronounce the sentence, to the end that all things may be done (12) orderly, and without confusion.

The manner of electing the Pastors or Ministers.

(13) Act. 14. tit. 1. act. 2.

THe Ministers and Elders at such time as there wanteth a Minister (13) assemble the whole Congregation, exhorting them to advise and consider who may best serve in that roome and office. And if there be choice, the Church appoint two or three upon

upon ſome certain day to be examined by the Miniſters and Elders.

Firſt, as touching their (1) doctrine, whether he that ſhould be Miniſter have good and ſound knowledge in the holy Scriptures, and fit and apt gifts to communicate the ſame to the edification of the people. For the triall whereof, they propoſe him a theme, or text to be treated privately, whereby his ability may the more manifeſtly appeare unto them. (1) 1 Tim.3. tit.1.

Secondly, they enquire of his life and converſation, if he have in times paſt lived without ſlander: and governed himſelfe in ſuch ſort as the word of God hath not (2) heard evill, or been ſlandered through his occaſion, which being ſeverally done, they ſignifie unto the Congregation, whoſe gifts they finde moſt excellent, and profitable for that miniſtery. Appointing, by a generall conſent, eight dayes at the leaſt, that every man may diligently enquire of this life and manners. (2) Rom.2. jam.1. 1 ſam.2. 1 tim.5.

At the which time alſo, the Miniſter exhorteth them to humble themſelves to God, by (3) faſting, and prayer, that both their election may be agreeable to his will, and alſo profitable to the Church. And if in the meane ſeaſon any thing be brought againſt him, whereby he may be found unworthy by lawfull probations, then is he diſmiſſed, and ſome other preſented. If nothing be alledged, upon ſome certaine day, one of the Miniſters at the morning Sermon, preſenteth him againe to the Church, framing his Sermon, or ſome part thereof, to the ſetting forth of his duty. (3) Act.13. & 14. luke 2.

Then at afternoone, the Sermon ended, the Miniſter exhorteth them to the election, with the (4) invocation of Gods Name: directing his prayer, as God ſhall move his heart. In like manner after the election, the Miniſter giveth (5) thanks to God with requeſt of ſuch things, as ſhall be neceſſary for his office. After that he is appointed Miniſter, the people ſing a Pſalme and depart. (4) 1 Cor.10. col.3.mat.9. (5) 1 Theſ.5. col.4. ephe.5. philip.1.

Of the Elders, and as touching their Office and Election.

THe (6) Elders muſt be men of good life, and godly converſation, without blame, and all ſuſpition, carefull for the flocke, wiſe, and above all things fearing God. Whoſe Office (6) Num.11. act.14. 16.20. rom.12. eph.4. 1 cor.12. jam.5 1 pet.5.

 ſtandeth

ſtandeth in governing with the reſt of the miniſters, in conſulting, admoniſhing, correcting, and ordering all things, appertaining to the ſtate of the Congregation. And they differ from the miniſters in that they preach not the word, nor miniſter the Sacraments. In aſſembling the people, neither they without the Miniſters, nor the Miniſters without them, may attempt any thing. And if any of the juſt number, want, the Miniſter by the conſent of the reſt, warneth the people thereof, and finally admoniſheth them to obſerve the ſame order, which was uſed in chuſing the Miniſters.

Of the Deacons, and their office and election.

(1) Act. 6. 1 tim. 3.

THe (1) Deacons muſt be men of good eſtimation, and report, diſcreet, of good conſcience, charitable, wiſe, and finally indued with ſuch vertues, as Saint Paul requireth in them.

(2) Rom. 12.

Their office is, to gather the alms diligently, & faithfully to (2) diſtribute it, with the conſent of the Miniſters, and Elders. Alſo to provide for the ſick and impotent perſons, having ever a diligent

(3) 2 Theſ. 3.

care, that the charity of Godly men be not waſted (3) upon loiterers, and idle vagabonds. Their election is, as hath been afore rehearſed in the Miniſters and Elders.

¶ *We are not ignorant that the Scriptures make mention of a fourth kinde of Miniſters, left to the Church of Chriſt: which alſo are very profitable, where time and place doth permit. But for lack of opportunity, in this our diſperſion and exile, we cannot well have the uſe thereof: and would to God it were not neglected where better occaſion ſerveth.*

(4) Eph. 4. 1 cor. 12.

Theſe miniſters are called (4) teachers or Doctors: whoſe office is to inſtruct, and teach the faithfull in ſound doctrine, providing with all diligence, that the purity of the Goſpell be not corrupt, either through ignorance, or evil opinions. Notwithſtanding, conſidering the preſent ſtate of things, we comprehend under this title, ſuch meanes, as God hath in his Church, that it ſhould not be leſe deſolate, nor yet his doctrine decay, for default of miniſters thereof:

Therefore to terme it by a word more uſuall in theſe our dayes, we may call

call it the order of Schooles, wherein the higheſt degree and moſt annexed to the miniſterie and government of the Church, is the expoſition of Gods word, which is contained in the old and new Teſtaments.

But becauſe men cannot ſo well profit in that knowledge except they be firſt inſtructed in the tongues and humane ſciences, (for now God worketh not commonly by miracles) it is neceſſary that ſeed be ſowen for the time to come, to the intent that the Church be not left barren, and waſte, to our poſterity: and that Schooles alſo be erected, and Colledges maintained, with juſt and ſufficient ſtipends, wherein youth may be trained in the knowledge and fear of God: that in their ripe age, they may prove worthy members of our Lord Jeſus Chriſt, whether it be to rule in civill policy, or to ſerve in the ſpirituall miniſtery, or elſe to live in Godly reverence and ſubjection.

The weekly aſſembly of the Miniſters, Elders, and Deacons.

TO the intent, that the miniſtery of Gods word, may be had in reverence, and not brought to contempt, through the evil (1) converſation of ſuch, as are called thereunto: and alſo that faults and vices, may not by long ſufferance (2) grow at length to extream inconveniences: It is ordeined that every Thurſday, the miniſters, and elders, in their aſſembly or Conſiſtory diligently (3) examine all ſuch faults and ſuſpitions, as may be eſpied, not onely amongſt others, but chiefly amongſt themſelves, leſt they ſeem to be culpable of that which our Saviour Chriſt (4) reproved in the Phariſees, who could eſpie a mote in another mans eye, and could not ſee a beame in their own.

(1) Rom. 2. Eze. 36. Iſa. 52.
(2) 2 Tim. 2.
(3) 1 Cor. 5.
(4) Mat. 7. luk. 6. rom. 2.

And becauſe the (5) eye ought to be more clear then the reſt of the body, the Miniſter may not be ſpotted with any vice, but to the great ſlander of Gods word, whoſe meſſage he beareth. Therefore it is to be underſtood that there be certain faults, which if they be deprehended in a Miniſter, he ought to be depoſed: as Hereſie, Papiſtry, Schiſme, blaſphemie, perjury, fornication, theft, drunkenneſſe, uſury, fighting, unlawfull games, with ſuch like.

(5) Matth. 6. luke 11.

Others are more tolerable, if ſo be, that after brotherly admo-

nition, he amend his fault: as, strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vaine questions, negligence, as well in his Sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurrility, flattering, lying, backbiting, wanton words, deceit, covetousnesse, taunting, dissolution in apparell, gesture and other his doings, which vices, as they be odious in all men, so in him that ought to be as an (1) example to others of perfection, in no wise are to be suffered: especially, if so be that according to Gods (2) rule, being brotherly advertised, he acknowledge not his fault and amend.

(1) Matth. 5. mar. 9.
(2) Mat. 18. lu. 17. jam. 5.

Interpretation of the Scriptures.

EVery weeke once, the Congregation assemble to heare some place of the Scripture (3) orderly expounded. At which time, it is lawfull for every man to speake or enquire, as God shall move his heart, and the text minister occasion, so it be without pertinacie or disdaine, as one that rather seeketh to profit, then to contend. And if so be any contention arise, then such as are appointed Moderators, either satisfie the parte, or else if he seeme to cavill, exhort him to keepe silence, referring the judgement thereof to the Ministers, and Elders, to be determined in their assembly before mentioned.

(3) 1 Cor. 14. 1 thes. 5. eph. 4. 1 cor. 12.

When the Congregation is assembled, at the hour appointed, the Minister useth one of these two Confessions, or like in effect: exhorting the people diligently to examine themselves, following in their hearts the tenour of his words.

A Confession of our sins, framed to our time, out of the ninth Chapter of *Daniel*.

O Lord God which art (4) mighty, and dreadfull, thou that keepest covenant, and shewest (5) mercy to them that love thee, and do keep thy Commandements: (6) we have sinned, we have offended, we have wickedly, and rebellously gone back from

(4) Neh. 1. job 9. 38. 39. 40. ps. 24. 76. 77. 139.
(5) Exod. 20. luke 7.
(6) Gen. 3. ro. 5. 1 joh. 1. ps. 32. & 106.

from thy Laws & Precepts. We would never (1) obey thy servants the Prophets, that spake in thy Name, to our Kings, and Princes, to our forefathers, and to all the people of our land. O Lord, (2) righteousnesse belongeth unto thee, unto us, pertaineth nothing but open shame, as it is comen to passe this day, unto our miserable countrey of England, yea, unto all our nation, whether they be farre or neere, thorow all lands wherein they are scattered, for the (3) offences that they and we have committed against thee: so that the (4) curses and punishments which are written in thy Law, are now powred upon us, and thou hast performed those words, wherewith thou diddest threaten us and our rulers that governed us, in bringing the same plague upon us, which before were threatned. And yet notwithstanding, both they and we proceed in our iniquity, and cease not to heap sin upon sin. For they which once were well instructed in the Doctrine of thy Gospel, are now (5) gone back from the obedience of thy truth, and are turned againe to that most horrible idolatry, from the which they were once called by the lively preaching of thy word. And we alas, to this day do not earnestly repent us of our former wickednesse, neither do we rightly (6) consider the heavinesse of thy displeasure. Such is thy just judgements (O Lord) that thou (7) punishest sin by sin, and man by his owne inventions, so that there can be no end of iniquity, except thou (8) prevent us with thy (9) undeserved grace.

Therefore (10) convert us (O Lord) and we shall be converted: for we do not offer up our prayers trusting in our (11) owne righteousnesse, but in thy manifold mercies. And although thou hast once of thy especiall grace delivered us from the miserable thraldome of errour and blindnesse, and called us many times, to the sweet (12) liberty of thy Gospel, which we notwithstanding have most shamefully abused, in obeying rather our owne (13) lusts, and affections, then the admonitions of thy (14) Prophets: yet we beseech thee once againe for thy (15) Names sake, to powre some comfortable drop of thy accustomed mercies upon us: (16) incline thine eares, and open thine eyes, to behold the grievous plagues of our countrey, the continuall sorrowes of our afflicted brethren, and our wofull banishment.

(1) Lev.26. deut.28. jer.26 29. neh.1.
(2) Ps.11. jam. 4. job 4.9.25.
(3) Psal.80. jer.16 27.
(4) Lev.26. deut.27.28.30
(5) 2 Pet.2. pro.26 he 6.10 How miserable it is to return to the old vomit.
(6) Psal.19. deut.31.29. ezech.5.
(7) Rom.1.
(8) Isa.65. rom.10
(9) Ephes.2.
(10) Psal.85. jerem.31.
(11) Tit.3. 2 tim.1.
(12) Gal.4.5.
(13) Gal.5.
(14) Zach.7.
(15) Ps.23.25.
(16) Psal.71.

And

Let all people take heed by our example.

And let all our afflictions and juſt puniſhments be an admonition, and warning to other nations, amongſt whom we are ſcattered, that with all reverence they may obey thy holy Goſpel: leſt

(1) Mat. 11. 12 luke 10.

for like contempt in the end, like, or worſe (1) plagues fall upon them. Wherefore, O Lord, heare us, O Lord, forgive us, O Lord,

(2) Joh. 16.

conſider and tarry not over long, but for thy Son (2) Jeſus Chriſts ſake, be mercifull unto us, and deliver us. So ſhall it be knowne

(3) Pſal. 103. 108. 136.

to all the world, that thou onely art the ſelfe-ſame God, that ever ſheweſt (3) mercie to all ſuch, as call upon thy holy Name.

Another Confeſſion for all ſtates and times.

O Eternall God and moſt mercifull Father, we confeſſe, and acknowledge, here before thy divine Majeſtie, that we are

(4) Rom. 3. pſal. 14.

miſerable (4) ſinners, (5) conceived and borne in ſin and iniquity, ſo that in us there is no (6) goodneſſe. For the (7) fleſh evermore rebelleth againſt the ſpirit, whereby we continually tranſgreſſe thy holy Precepts, and Commandements, and ſo purchaſe

(5) Pſal. 51. (6) Rom. 7. (7) Gal. 5.

(8) Rom. 2. jer. 3 iſa. 40.

to our ſelves, through thy juſt judgement, (8) death and damnation. Notwithſtanding (O heavenly Father) foraſmuch as we are diſpleaſed with our ſelves; for the ſins that we have committed againſt thee, and do unfainedly repent us of the ſame; we moſt humbly beſeech thee, for Jeſus Chriſts ſake, to ſhew thy mercy upon us, to forgive us all our ſins, and to increaſe thy holy Spi-

(9) Col. 3. ro. 6. ephe. 4. 5. 1 pet. 2.

rit in us: that we (9) acknowledging, from the bottome of our hearts, our owne unrighteouſneſſe, may from henceforth, not onely mortifie our ſinfull luſts and affections, but alſo bring forth ſuch fruits, as may be agreeable to thy moſt bleſſed will, not for

(10) Rom. 5. heb. 9. eph. 2.

the worthineſſe thereof, but for the (10) merits of thy dearly beloved Son Jeſus Chriſt our onely Saviour, whom thou haſt already given an oblation and offering for our ſins: and for whoſe

(11) Joh 14. 16. mat. 7. james 1.

(11) ſake, we are certainly perſwaded, that thou wilt deny us nothing, that we ſhall aske in his Name, according to thy will. For thy (12) Spirit doth aſſure our conſciences, that thou art

(12) Joh. 3. rom. 8.

our mereifull Father, and ſo loveſt us thy children through him, that nothing is able to remove thy heavenly grace and favour, from us: to thee therefore, O Father, with the Son and the holy

Ghoſt

Ghost, shall honour and glory, world without end. So be it.

This done, the people sing a Psalme all together, in a plaine tune: which ended, the Minister prayeth for the assistance of Gods holy Spirit, as the same shall move his heart, and so proceedeth to the Sermon, using after the Sermon, this prayer following, or such like.

A Prayer for the whole state of Christs Church.

ALmighty God, and most mercifull Father, we (1) humbly submit our selves, and (2) fall downe before thy Majestie, beseeching thee from the bottome of our hearts, that this (3) seed of thy word, now sowne amongst us, may take such deep root, that neither the burningheat of persecution, cause it to wither, neither the thornie cares of this life do choke it, but that as seed sowne in good ground, it may bring forth thirty, sixty and an hundred fold, as thy heavenly wisdome hath appointed. And because we have need continually, to crave many things at thy hands, we humbly beseech thee (O heavenly Father) to grant us thy holy (4) Spirit, to direct our petitions, that they may proceed, from such a fervent minde, as may be agreeable to thy most blessed will.

And seeing that our infirmity is able to do nothing without thy help: and that thou art not ignorant with how many, and great (5) tentations, we poore wretches, are on every side inclosed and compassed: let thy strength (O Lord) sustaine our weakenesse, that we being defended with the force of thy grace, may be safely preserved, against all assaults of Satan: who goeth about continually, like a (6) roaring lion seeking to devoure us. (7) Increase our faith (O mercifull Father) that we do not swerve at any time from thy heavenly word, but augment in us hope, and love, with a carefull keeping of all thy Commandments, that no (8) hardnesse of heart, no hypocrisie, no (9) concupiscence of the eyes, nor fruitfulness of the world, do draw us away, from thy obedience. And seeing we live now in these most (10) perillous times, let thy fatherly providence defend us, against the violence of all our enemies, which do every where pursue us: but chiefly against wicked rage and furious uproares of that Romish idoll, enemy (11) to thy Christ:)

Furthermore, forasmuch as by thy holy Apostle we be taught, to make our (12) prayers, and supplications for all men, we pray not

(1) pet. 5.
(2) Num. 16. deut 9. ios. 7.
(3) Matt. 13.
(4) Luke 11 rom. 8. ja. 5. 1 joh 5. rom 12. wisd. 9.
(5) 2 Cor. 3 joh. 15. phil. 2.
(6) Psa. 40 1 pet. 1.
(7) 1 Pet. 5.
(8) Lu 17.
(9) Ps. 95. heb. 3. 4.
(10) 1 Ja. 2.
(11) 1 Ti. 4 2 Per. 3. 2 Tim. 3. luk. 6.
(12) 2 Thes. 2. 1 joh. 2. rev. 13. 17
(13) 1 Tim. 2.

onely for our selves here present, but beseech thee also to vouchsafe all such as be yet ignorant, from the miserable captivity of blindnesse and error, to the pure understanding, and knowledge of thy heavenly truth: that we all, with one (1) consent and unity of mindes, may worship thee our onely God and Saviour. And that all Pastors, shepheards, and ministers, to whom thou hast committed the (2) dispensation of thy holy word, and (3) charge of thy chosen people, may both in their life and doctrine, be found faithfull: setting onely before their eyes, thy glory: and that by them all poor sheep which wander and go astray, may be gathered, and brought home to thy fold.

(1) Rom. 15.1 cor.1 eph.4.
(2) Rom. 21.mat.28 1 cor 9. mar.16.
(3) 1 Pet.5

Moreover, because the (4) hearts of rulers are in thy hands, we beseech thee to direct, and governe the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the (5) sword: especially (O Lord) according to our bounden duty, we beseech thee to maintain and increase, the honourable estate of this City, into whose defence we are received: the Magistrates, the councell, and all the whole body of this Common weal. Let thy fatherly favour so preserve them, and thy holy Spirit, so govern their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, (6) manners reformed, and sin punished according to the precize rule of thy holy word.

(4) Pr.21.
(5) Rom. 13.joh.19

For the prosperous estate of Geneva

(6) 1 Tim 2.jam.1.

And for that we be all (7) members of the mysticall body of Christ Jesu, we make our requests unto thee (O heavenly Father) for all such as are (8) afflicted with any kinde of crosse, tribulation, warr, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kinde of thy rods: whether it be (9) griefe of body, or unquietnesse of minde, that it would please thee, to give them patience, & constancie, till thou send them full deliverance of all their troubles. And as we be bound to love, and (10) honour our parents, kinsfolkes, friends, and country: so we most humbly beseech thee, to shew thy pitty upon our miserable country of England, which once through thy mercy was called to liberty, and now for their and our sins, is brought into most vile slavery, and Babylonicall bondage.

(7) 1 Cor. 12. ro:12
(8) Jam.5
(9) 2 Cor. 1. heb 13.
(10) Exo. 20.
(11) Mat. 7.2 & 22. For England.
(12) Exe. 34. to.16. phil. 3.

Root out from thence (O Lord) all ravening (11) wolves, which to fill their (12) bellies, destroy thy flock. And shew thy great mercies upon those our brethren which are persecuted, cast in (13) pri-

(13) Heb. 13.rom.8. psal.43.

son,

son, and daily condemned to death for the testimony of thy truth. And though they be utterly destitute of all (1) mans aid, yet let thy (sweet) comfort never depart from them, but so influence their hearts with thy holy Spirit, that they may boldly and chearfully abide such (2) trials as thy (3) Godly wisdom shall appoint. So that at length as well by their (4) death, as by their life, the kingdom of thy Son Jesus Christ, may increase and shine through all the world. In whose name, we make our humble petitions unto thee, as he hath taught us.

(1) Jo. 1. 6
(2) 1 Pet. 1
(3) Act. 2
mat. 10.
luke 21.
(4) Rom. 14.

Our Father which art in heaven, &c.

ALmighty, and everliving God, vouchsafe we beseech thee to grant us perfect continuance in thy lively faith, (1) augmenting the same in us daily, till we grow to the full measure of our (6) perfection in Christ, whereof we make our confession, saying:

(1) Lu. 17
(6) Eph. 4.

I beleeve in God, &c.

Then the people sing a Psalme, which ended, the Minister pronounceth one of these blessings, and so the Congregation departeth.

THe Lord blesse us, and save us, the Lord make his face shine upon us, and be mercifull unto us, the Lord turne his countenance towards us, and grant us his peace.

Numb. 6.

THe grace of our Lord Jesus Christ, the love of God, and communion of the holy Ghost, be with us all. So be it.

2 Cor. 13.

It shall not be necessary for the minister daily to repeat all these things before mentioned, but leaving with some manner of confession, to proceed to the Sermon, which ended, he either useth the prayer for all estates before mentioned, or else prayeth as the Spirit of God shall move him, according to the time and matter which he hath entreated. And if sickness shall be at any time, any present plague, sorrow or adversity, or such like, whereby be evident tokens of Gods wrath, as it were present, to acknowledge our sins for the which these and such like punishments are sent, by the Scriptures, or else not so, to make some mention of fasting and prayer, as shall seem to serve most to Gods glory, according as the time and matter shall require. Then if there be any Communion, the Table is decently to be covered, and prepared, and the Minister, after the Sermon ended, if the time be convenient, then the minister at such time, do not only admonish the people thereof, but also declare some fit use of prayer, according to the present necessity requisite, to the which he may appoint, by some sentence of some meditation after the Sermon ended, to be observed.

Levit. 26.
deut. 28.
1 king. 8.
2 sam. 24.

The order of Baptisme.

First note, that forasmuch as it is not permitted by Gods word, that women should preach or minister the Sacraments: and it is evident, that the Sacraments are not ordained of God to be used in private corners, as charmes or sorceries, but left to the Congregation, and necessarily annexed to Gods word, as seales of the same: Therefore the infant, which is to be baptized, shall be brought to the Church on the day appointed to common prayer and preaching, accompanied with the Father and Godfather. So that after the Sermon, the childe being presented to the minister, he demandeth this question.

DO you present this childe to be baptized, earnestly desiring that he may be ingrafted in the mysticall body of Jesus Christ.

The answer.

Yea we require the same.

The Minister proceedeth.

THen let us consider (dearly beloved) how Almighty God hath not onely made us his children by (1) adoption and received us into the fellowship of his Church: but also hath promised that he will be our (2) God, and the God of our children unto the thousand generation. Which thing as he confirmed to his people of the old Testament by the Sacrament of (3) circumcision, so hath he also renewed the same to us, in his new Testament by the Sacrament of (4) Baptisme, doing us thereby to wit, that our infants appertain to him by covenant, and therefore ought not to be defrauded of those holy signes and badges (5) whereby his children are known from infidels and pagans.

(1) Rom. gal. 4. eph. 1. 2.
(2) Gen. 17. 10. 20 deut. 7. isa. 59.
(3) Gen. 17. rom. 4.
(4) Co. 2. gal. 3. act 2.
(5) Act. 10

Neither is it requisite, that all those that receive this Sacrament, have the use of understanding and faith, but chiefly that they be contained under the name of (6) Gods people: So that the remission of sins in the bloud of Christ Jesus, doth appertain to them by Gods promise. Which thing is most evident by (7) S. *Paul*, who pronounceth the children begotten and born (either of the parents being faithful) to be clean and holy. Also our Saviour Christ admitteth (8) children to his presence, imbraceing and blessing them. Which testimonies of the holy Ghost assure us, that infants be of the number of Gods people: and that remission of sins doth appertain to them in Christ. Therefore without injury they cannot be debarred from the common signe of Gods children. And yet is not this out-

(6) Act. 2. 1 cor. 7.
(7) 1 Cor. 5.
(8) Mar. 10. mat. 19 luke 18. psal. 22.

outward action of such necessity, that the (1) lack thereof, should be hurtfull to their salvation, if that, prevented by death, they may conveniently be presented to the Church. But we having respect to that obedience, which Christians owe to the voice & ordinance of Christ Jesus, who commanded (2) to preach and baptize all, without exception) do judge them onely unworthy of any fellowship with him, who contemptuously refuse such ordinary means, as his wisdom hath appointed to the instruction of our dull senses.

(1) Rom. 4. gal. 3. 12. 2. gen. 15. 17.

(2) Mat. 6 mat. 28.

Furthermore it is evident, that Baptisme was ordained, to be ministred in the element of (3) water, to teach us that like as water outwardly doth wash away the filth of the body, so inwardly doth the vertue of Christs bloud purge our souls from that corruption and deadly poison, wherewith by (4) nature we were infected. Whose verie (5) dregs, although they continue in this our flesh, yet by the merits of his death, are not (6) imputed unto us, because the justice of Jesus Christ, is made (7) ours by Baptisme. Not that we think any such vertue or power, to be included in the visible water or outward action (for many have been baptized and yet never inwardly purged) but that our Saviour Christ, who commanded Baptisme to be ministred, will by the power of his holy Spirit, effectually work in the hearts of his (8) elect (in time convenient) all that is meant and signified by the same. And this the Scripture calleth our (9) generation, which standeth chiefly in these two points, in mortification, that is to say, a resisting of the rebellious lusts of the flesh: and in newnesse of life, whereby we continually strive to walk in that pureneſſe, and perfection, wherewith we are clad in Baptisme. And although we in the journey of this life be (10) incumbred with many enemies, which in the way assail us: yet fight we not without fruit. For this (11) continuall battell which we fight against sin, death, and hell, is a most infallible argument, that God the Father, mindfull of his promise made unto us in Christ Jesu, doth not onely give us motions and courage to resist them: but also assurance to (12) overcome, and obtain victory. Wherefore (dearly beloved) it is not onely of necessity that we be once baptized, but also it much profiteth oft to be present at the ministration thereof: that we being put in minde of the (13) league and covenant made betwixt God and us, that he will be (14) our God, and we his people, be our Father, and we his children, may have occasion as well to

(3) Mat. 3 1 pet. 3. 1 joh. 5. 1 cor. 10.

(4) Eph. 2

(5) Ro 7.

(6) Ro. 4. gal 3. psal. 32.

(7) Ro. 6. gal. 3.

(8) Act. 2. 13.

(9) Eph 7 4 cor. 12. ro. 6. col. 2

(10) Psa. 5. luke 21. job 7.

(11) Ro. 5. 1 pet. 1. jam. 1. eph. 6.

(12) 1 Cor 15. ose. 13. he. 2 jo. 16

(13) Deu. 6 jos. 2.

(14) Jer. 31. heb. 8.

try our lives past, as our present conversation; and to prove our selves, whether we stand fast in the faith of Gods elect: or contrariwise have strayed from him through (1) incredulity and ungodly living: whereof if our consciences do accuse us, yet by hearing the loving promises of our heavenly Father (who calleth all men to mercy by (2) repentance) we may from henceforth walk more warily in our vocation. Moreover, ye that be fathers and mothers may take hereby most singular comfort, to see your children thus received into the bosome of Christs Congregation, whereby you are daily admonished, that ye nourish & bring up the children of Gods favour and mercy, over whom his fatherly providence (3) watcheth continually: which thing as it ought greatly to rejoyce you (knowing that 4 nothing can chance unto them without his good pleasure) so ought it to make you diligent, and carefull to nurture and instruct them in the (5) true knowledge and fear of God. Wherein if you be negligent, ye do not onely (6) injury to your own children, hiding from them the good will and pleasure of Almighty God their Father: but also heap damnation upon your selves, in suffering his children bought with the blood of his dear Son, so traiterously (for lack of knowledge) to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient, be instructed in all (7) doctrine necessary for a true Christian: chiefly that they be taught to rest upon the justice of Christ Jesus alone, and to abhor and flee all superstition, papistry, and idolatry. Finally, to the intent that we may be assured that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation, the sum of that faith, wherein you beleeve, and will instruct this childe.

Then the Father or in his absence, the Godfather shall rehearse the articles of his faith, which done, the minister exhorting the people to pray, saith in this manner, or such like kneeling.

ALmighty and everlasting God, which of thy infinite mercy and goodnes, hast promised unto us, that thou wilt not onely be our God, but also the God and Father of our children: we beseech thee, that as thou hast vouchtafed to call us to be partakers of this thy great mercy in the (8) fellowship of faith: so it may please thee to sanctifie with thy (9) Spirit, and to receive into the number of thy children this infant, whom we shall baptize according to thy

(1) Eph. 4. col. 3. &c.
(2) Hav. 18 act. 2. & 13. 2 pet. 3. deut. 4. 6.
(3) Mat. 18.
(4) Mat. 6
(5) Deu. 4
(6) 1 Sam. 2. 2 kin. 2 Whatdanger hangeth over those parents, which neglect the bringing up of their children in godlines.
(7) Gen. 18. deu. 32 The true use of the Catechis. to the execution whereof the Fathers and Godfathers binde them selves.
(8) Gal. 3. 2 pet. 1. phil. 3.
(9) Ro. 3. 2 cor. 5. num. 8. eph. 2. 3.

thy (1) word, to the end that he coming to perfect age, may (2) confesse thee only the true God, and whom thou hast sent Jesus Christ: and so serve him, and be (3) profitable unto his Church, in the whole course of his life: that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy (4) joyes in the heavens, where thy Son our Christ reigneth, world without end. In whose name we pray as he hath taught us.

(1) Mat. 28. mar. 16 actes 2.
(2) Rom. 10 joh. 17.
(3) Rom. 12. 1 cor. 12. 1 thes 5
(4) 1 Cor. 2. rom. 6. tit. 3.

Our Father which art in heaven, &c.

¶ *When they have prayed in this sort, the minister requireth the childes name, which knowen.* He saith,

N. (5) I baptize thee in the name of the Father, of the Son, and of the holy Ghost.

(5) Mat. 28. mar. 16 act. 2.

¶ *And as he speaketh these words, he taketh water in his hand, and layeth it upon the childes forehead. Which done he giveth thanks, as followeth.*

ALmightie, most holy and mercifull Father, as thou dost not onely beautifie and blesse us with common benefits, like unto the rest of mankinde, (6) but also heapest upon us most abundantly, rare and wonderfull gifts: of duty we lift up our eyes and mindes unto thee, and give thee most humble thanks for thy infinite goodnesse: which hast not onely numbred us amongst thy (7) Saints, but also of thy free mercie doest call our children unto thee, marking them with this Sacrament as a singular token and badge of thy love. Wherefore most loving Father, though we be not able to deserve this so great a benefit (yea if thou wouldest handle us according to our (8) merits, we should suffer the punishment of eternall death and damnation) yet for Christs sake we beseech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee with common supplications, and never suffer him to fall to such unkindenesse, whereby he should (9) lose the force of Baptisme, but that he may perceive thee continually to be his mercifull Father, through thy holy Spirit, working in his heart, by whose divine power, he may so prevail against Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy kingdome. So be it.

(6) Eph. 2 1 pet. 2. osee 2. 2 per. 2.
(7) 1 Pet. 2. eph. 2.
(8) Rom. 2. jer. 3. isa. 40. luke 27.
(9) 2 Cor. 6.

The manner of the Lords Supper.

¶ *The day when the Lords supper is ministred, which commonly is used once a moneth, or so oft as the Congregation shall think expedient, the Minister useth to say as followeth:*

Let

LEt us marke dear brethren, and consider how Jesus Christ did ordein unto us his holy Supper, according as S. *Paul* maketh rehearsall in the 11. chap. of the first Epistle to the *Cor.* I have, saith he, received of the Lord that which I have delivered unto you, to wit, that the Lord Jesus the same night he was betrayed, took bread, and when he had given thanks, he brake it, saying: Take ye, eat ye, this is my body, which is broken for you: do you this in remembrance of me. Likewise after supper, he took the cup, saying: This cup is the new Testament or covenant in my blood, do ye this so oft as ye shall drinke thereof in remembrance of me. For so oft as you shall eat this bread, and drink of this cup, ye shall declare the Lords death untill his coming. Therefore whosoever shall eat this bread, and drink the cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord. Then see that every man prove and trie himself, and so let him eat of this bread and drink of this cup, for whosoever eateth or drinketh unworthyly, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lords body.

¶ This done, the Minister proceedeth to the exhortation.

DEarly beloved in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Saviour Christ, let us consider these words of S. *Paul*, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart, and lively faith, we (1) John. 6. receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily, for then we be guilty of the body, and blood of Christ our Saviour, we eat and drinke our owne damnation, not considering the Lords body; we kindle Gods wrath against us, and provoke him to plague us with diverse diseases and sundry kindes of death.

(2) Gal. 5. Therefore if any of you be (2) a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envie, or in any other grievous crime, bewaile your sins, and come not to this holy table: lest after the taking of this holy Sacrament, the devil enter (3) Jo. 13. into you, as he entred into *Judas* (3) and fill you full of all iniquities, and

and bring you to destruction, both of body and soule. Judge therefore your selves brethren, that ye be not judged of the Lord. (1) repent you truly for your sins past, and have a lively and stedfast faith in Christ our Saviour, seeking onely your Salvation (2) in the merits of his death and passion, from henceforth refusing, and forgetting all (3) malice and debate, with full purpose to live in brotherly amity, and godly conversation, all the dayes of your life. And albeit we feel in our selves much frailty and wretchednesse, as that we have not our faith so perfect, and constant, as we ought, being many times ready to distrust Gods goodnes through our corrupt (4) nature, and also that we are not so throughly given to serve God, neither have so fervent a zeal to set forth his glory, as our duty requireth, feeling still such rebellion in our selves, that we have need daily to (5) fight against the lusts of our flesh: yet nevertheless, seeing that our Lord hath dealed thus mercifully with us, that he hath printed his (6) Gospel in our hearts, so that we are preserved from falling into desperation and mis-belief: and seeing also he hath indued us with a (7) will, and desire to renounce and withstand our own affections, with a longing for his righteousnesse, and the keeping of his Commandments, we may be now right well assured, that those defaults and manifold imperfections in us, shall be no hinderance at all against us, to cause him not to accept and impute us as worthy to come to his spirituall Table. For the end of our comming thither, is not to make (8) protestation, that we of our selves, be the children (9) of wrath and damnation. Let us consider then, that this Sacrament is a singular medicine for all poor sick creatures, a comfortable help to weak soules, and that our Lord requireth no other worthinesse on our part, but that we unfainedly acknowledge our naughtinesse, and imperfection. Then to the end that we may be worthy partakers of his merits, and most comfortable benefits (which (10) is the true eating of his flesh, and drinking of his blood) let us not suffer our mindes to wander about the consideration of these earthly, and corruptible things (which we see present to our eyes, and feel with our hands) to seek Christ bodily present in them, as if he were inclosed in the bread or wine, or as if these elements were turned and changed into the substance of his flesh and blood. For the onely way to dis-ofe our souls to receive nourishment, relief, and quickning of his substance, is to lift up our mindes by faith above all things worldly (and sensible, and thereby to enter into) heaven, that we may finde and receive Christ, where he (11) dwelleth undoubtedly very God, and very man, in the incomprehensible glory of his Father, to whom be all praise, honour & glory, now and ever. Amen.

(1) Mat. 3.
(2) Act. 4.
(3) 1 Pe. 2.
(4) Ro. 7.
(5) Gal. 5.
(6) Heb. 8
(7) Ro. 7.
(8) Lu. 18.
(9) Eph. 2.
(10) Jo. 6
(11) Tim. 6.

¶ The exhortation ended, the Minister commeth down from the pulpit, and sitteth at the Table, every man and woman in like wise taking their places as occasion best serveth; then he taketh bread and giveth thanks, either in these words following, or like in effect.

(1) Rev 5. O Father of mercy and God of all consolation, seeing (1) all creatures do knowledge and confesse thee as governour, and Lord, it becometh us the workmanship of thine own hands, at all times to reverence and magnifie thy Godly majesty: first, for that thou hast created us to thine own (2) image and similitude: but chiefly because thou hast delivered us, from that everlasting (3) death and damnation, into the which, Satan drew mankinde by the meanes of sin: from the bondage whereof neither man nor angel was (4) able to make us free, but thou (O Lord) rich in mercy and infinite in goodnesse, hast provided our redemption to stand in thy onely and well beloved Son: whom of very (5) love thou didst give to be made man, like (6) unto us in all things, (sin (7) except) that in his body he might receive the punishments of (8) our transgression by his death to make (9) satisfaction to thy justice, and by his resurrection (10) destroy him that was the author of death, and so to bring again (11) life to the world; from which the whole offspring of (12) *Adam* most justly was exiled. O Lord we acknowledge that no creature is able to (13) comprehend the length and breadth, the deepnesse and height of that thy most excellent love which moved thee to shew mercy, where none was (14) deserved; to promise and give life, (15) where death had gotten victory: to receive us into thy grace, when we could do (16) nothing, but rebell against thy justice. O Lord the blinde dulnesse of our corrupt (17) nature will not suffer us sufficiently to weigh those the most ample benefits: yet never the lesse at the (18) commandment of Jesus Christ our Lord, we present our selves to this his table (which he hath left to be used in (19) remembrance of his death untill his coming again) to declare and witnesse before the world that by him alone we have received (20) liberty, and life: that by him alone, thou dost acknowledge us thy children and (21) heires: that by him alone, we have (22) entrance to the throne of thy grace: that by him alone we are (23) possessed in our spirituall kingdome, to eat and drink at his (24) table with whom we have our (25) conversation presently in heaven, and by whom, our body shall be raised up again from the dust, and shall be placed with him in that endlesse joy, which thou (O Father of mercy) hast prepared for thine elect, (26) before the foundation of the world

(1) Rev 5.
(2) Gen. 1
(3) Eph. 2
(4) Act. 4.
(5) Joh. 3.
(6) Heb. 8
(7) Heb. 4
(8) 1 Pet. 2
(9) Mat. 3.
(10) He. 2
(11) Jo. 6.
(12) Ge. 3
(13) Eph. 3. 18.
(14) Eph. 2
(15) Jo. 6.
(16) Ge. 6
(17) Mat. 16.
(18) Mat. 26.
(19) 1 Cor. 11.
(20) Joh. 8.
(21) Ro. 8
(22) Eph. 2
(23) Mat. 25.
(24) Luk. 22.
(25) Phil. 3. 21.
(26) Eph. 1.

world was laid: and these most inestimable benefits, we acknowledge and confesse to have receiued of thy (1) free mercie and grace, by thy only beloved Son Jesus Christ, for the which therefore we thy Congregation (2) moued by thy holy Spirit, render thee all thanks, praise, and glory, for euer and euer. (1) Ro. 3. (2) Ro. 9.

¶ *This done, the Minister breaketh the bread and deliuereth it to the people, who distribute and diuide the same amongst themselues, according to our Saviour Christs commandment, and in like wise giueth the cup. During the which time some place of the Scriptures is read, which doth liuely set forth the death of Christ, to the intent that our eyes and senses may not onely be occupied in these outward signes of bread and wine, which are called the visible word: but that our hearts and mindes also may be fully fixed in the contemplation of the Lords death: which is by this holy Sacrament represented. And after the action is done, he giueth thankes, saying:* Matth. 26. Mar. 14. Luke 22. 1 Cor. 10. 1 Cor. 11. Ioh. 3. 14.

MOst mercifull Father, we render to thee all praise, thanks and glory, for that it hath pleased thee of thy great mercies to grant vnto us miserable sinners so excellent a gift and treasure, as to receiue us into the (3) fellowship and company of thy dear Son Jesus Christ our Lord, whom thou (4) deliueredst to death for us, and hast giuen him vnto vs as a necessary (5) food and nourishment vnto euerlasting life. And now we beseech thee also (O heauenly Father) to grant vs this request, that thou neuer suffer us to become so vnkinde, as to forget so worthy benefits: but rather imprint and fasten them sure in our hearts, that we may (6) grow and increase daily more and more in true faith, which continually is (7) exercised in all manner of good works, and so much the rather, O Lord, confirme us, in these (8) perilous dayes and rages of Satan, that we may constantly stand and continue in the confession of the same, to the aduancement of thy (9) glory, which art God ouer all things blessed for euer. So be it. (3) 1 Cor. 10. (4) Ro. 4. (5) Joh. 6. (6) Lu. 17. (7) Gal. 5. (8) 1 Tim. 4. (9) Mat. 5.

The action thus ended, the people sing the 103. Psal. My soul giue laud, &c. or some other of thankes giuing, which ended, one of the blessings before mentioned is recited, and so they rise from the table and depart.

The forme of Marriage.

¶ *After the banes or contract hath been published three seuerall dayes in the Congregation (to the intent that if any person haue interest, or title vnto the of the parties, they may haue sufficient time to make their challenge) the parties assemble at the beginning of the Sermon, and the Minister at time conuenient saith as followeth.*

The exhortation.

DEarly beloved brethren, we are here gathered together in the sight of God, and in the face of his Congregation, to knit and joyne these parties together in the (1) honorable estate of matrimony, which was instituted and authorized by God himself in (2) paradise, man being then in the state of Innocency. For what time God made heaven and earth, and all that is in them, and had created and also fashioned man after his own similitude and likenesse, unto whom he gave rule and lordship over all the beasts of the earth, fishes of the sea and foules of the aire: he said, it is not good that man live alone, let us make him an helper like unto himself. And God brought a fast sleep upon him, and took one of his ribs, and shaped *Heva* thereof, doing us thereby to understand that "man & wife, are one body, one flesh, and one blood. Signifying also unto us the (3) mysticall union, that is betwixt Christ and his Church, for the which cause man (4) leaveth his father and mother, and taketh him to his wife, to keep company with her, the which also he ought to love, even as our Saviour loveth his Church, that is to say, his (5) elect, and faithfull Congregation, for the which he gave his life.

And semblably also it is the (6) wives duty, to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both (7) alive. And this holy marriage, being a thing most honourable, is of such vertue and force, that thereby the husband hath no more (8) right or power over his own body, but the wife: and likewise the wife hath no power over her own body, but the husband; forasmuch as God hath so knit them together in this mutuall society to the procreation of children, that they should (9) bring them up in the fear of the Lord, and to the increase of Christs Kingdom.

Wherefore they that be thus coupled together by God, cannot be severed, or put apart, unlesse it be for a season with the assent of (10) both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed in the mean time, that their long being apart, be not a snare to bring them into the danger of Satan through incontinencie: and therefore to avoid fornication, every man ought to have his owne wife, and every woman her own husband: so that, so many as cannot live chaste, are (11) bound by the commandment of God to marry, that thereby, the holy (12) temple of God, which is our bodies, may be kept pure and undefiled: for since our bodies, are now become the very members of Jesus Christ, how horrible, and detestable a thing is it, to make them the members of an harlot? Every one

(1) He. 13
(2) Gen. 2
" In Hebrew man is called Isch, and the woman Ischa, whereby is well expressed the naturall affinity betwixt man and his wife.
) Eph 5.
(4) Gen. 1
(5) Jo. 17.
(6) Eph. 5.
(7) Ro. 7.
(8) 1 Cor. 7. 1 pet. 3.
(9) Eph. 6.
(10) 1 cor. 7.
(11) Mat. 19.
(12) 1 Cor. 3.

one ought therefore, to keep his vessell in all (1) puretie and holi-
nesse: for whosoever (2) polluteth and defileth the temple of God, him will God destroy. (1) The. (2) Cor.

¶ *Here the Minister speaketh to the parties that shall be married, on this wise:*

I Require and charge you as you will answer at the day of judgement, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confesse it: for be ye well assured, that so many as be coupled otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull. 1 Cor. 4. mat. 7. rom. 2.

¶ *If no impediment be by them declared, then the Minister saith, to the whole Congregation.*

I Take you to witnesse that be here present, beseeching you all to have good remembrance hereof, and moreover, if there be any of you, which knoweth that any of these parties be contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

¶ *If no cause be alledged, the Minister proceedeth, saying:*

FOrasmuch as no man speaketh against this thing you, N. shall protest here before God, and his holy Congregation, that you have taken, and are now content to have N. here present to your lawfull wife, promising to keep her, to love and intreat her in all things according to the (3) duty of a faithfull husband, forsaking all other during her life, and briefly, to live in a holy conversation with her, keeping faith and truth in all points, according as the word of God, and his holy Gospel doth command. (3) Col. 3 pet. 3. mat. 19. 1 cor. 7.

The Answer.

Even so I take her before God, and in the presence of this his Congregation.

The Minister also to the Spouse saith:

YOu N. shall protest here before the face of God, in the presence of this holy Congregation, that ye have taken, and are now contented to have N. here present for your lawfull husband, promising to him (4) subjection and obedience, forsaking all other during his life, and finally, to live in a holy conversation with him, keeping faith and truth in all points, as Gods word doth describe. (4) 1 Co 11. eph. 5

The Answer.

EVen so I take him before God, and in the presence of this his Congregation.

Give diligent care then to the Gospel, that ye may understand how

our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19. chap. of S. *Matthew* Gospel.

Matth. 19. THe Pharises came unto Christ to tempt him and to grope his minde, saying: Is it lawfull for a man to put away his wife for every light cause? He answered, saying, have ye not read, that he which created man at the beginning, made them male and female? He answered, saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twain shall be one flesh, so that they are no more two, but are one flesh. Let no man therefore put asunder that, which God hath coupled together.

IF ye assuredly beleeve these words, which our Lord and Saviour did speak (according as ye have heard them now rehearsed out of the holy Gospel) then may you be certain, that God hath even so knit you together in this holy state of wedlock. Wherefore apply your selves, to live a chaste and holy life together, in godly love, in Christian peace, and good example, ever holding fast the band of charity without any breach, keeping faith and truth, the one to the other, even as Gods word doth appoint.

Then the Minister commendeth them to God, in this or such like sort.

The Lord sanctifie and blesse you, the Lord powre the riches of his grace upon you, that ye may please him, and live together in holy love to your lives end. So be it.

Then is sung the 128. Psalme. Blessed are they that fear the Lord, &c. or some other appertaining to the same purpose.

The Visitation of the Sick.

BEcause the visitation of the sick is a thing very necessary, and yet notwithstanding, is hard to prescribe all rules appertaining thereunto, we refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of Gods mercy through Christ, if he perceive him much afraid of Gods threatnings: or contrariwise, if he be not touched with the feeling of his sins, may beat him down with Gods justice. Evermore like a skilfull Physician, framing his medicine according as the disease requireth: and if he perceive him to want any necessaries, he not onely relieveth him according to his ability, but also provideth by others that he may be furnished sufficiently. Moreover, the party that is visited, may at all times for his comfort, send for the Minister, who doth not onely make prayers for him there present, but also if it

so require, commendeth him in the publike prayers to the Congregation.

Of Buriall.

THe corps is reverently brought to the grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Minister goeth to the Church, if it be not far off, and maketh some comfortable exhortation to the people, touching death and resurrection.

The order of the Ecclesiasticall Discipline.

AS no city, towne, house or family, can maintain their estate, and prosper, without policie and governance: even so the Church of God, which requireth more purely to be governed, then any city or family, cannot without spirituall policy and ecclesiastical discipline continue, increase, and flourish. And as the (1) word of God is the life and soul of this Church: so this godly order, and discipline, is as it were sinews in the body: which knit and joyn the members together in decent order and comlinesse. It is a bridle to stay the wicked from their mischiefs. It is a spur to prick forward such as be slow and negligent, yea and for all men it is the Fathers rod, ever in a readinesse, to chastise gently the faults committed, and to cause them afterward, to live in more godly fear, and reverence. Finally, it is an order left by God unto his Church, whereby men learn to frame their wills, and doings, according to the law of God, by instructing and admonishing one another, yea and by correcting and punishing all obstinate rebels, and contemners of the same. There are three causes chiefly which move the Church of God to the executing of discipline. First, that men of evil conversation, be not numbred amongst Gods children, to their Fathers (2) reproach as if the Church of God were a sanctuary for naughty and vile persons. The second respect is, that the good be not infected with companying the evil, which thing S. *Paul* foresaw, when he commanded the Corinthians to banish from amongst them the incestuous adulterer, saying, a little (3) leaven maketh sowre the whole lump of dowe. The third cause is, that a man thus corrected, or excommunicated, might be (4) ashamed of his fault, and so through repentance come to amendment: the which thing the Apostle calleth delivering to Satan, that his soul may be saved in the day of the Lord: meaning that he might be punished with excommunication, to the intent his soul should not perish for ever.

(1) Eph. 5

(1) Eph. 5.

(3) 1 Cor. 5. gal. 5.

(4) 2 Thes. 3. 1 cor. 5.

First therefore it is to be noted that this censure, correction or discipline, is either private or publike: private, as if a man commit either in manners or doctrine against thee, to admonish him brotherly (5) betwixt him

(5) Matt. 18.

him and thee, if perchance he stubbornly resist thy charitable admonishments, or else by continuance in his fault, declare that he amendeth not: then, after he hath been the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought as our Saviour Christ commandeth, to be disclosed and uttered to the Church, so that according to publike discipline, he either may be received through repentance, or else be punished, as his fault requireth. And here, as touching private discipline, three things are to be noted. First, that our admonitions proceed of a godly zeal and conscience, rather seeking to win our brother, then to slander him. Next, that we be assured, that his fault be reprovable by Gods word. And finally that we use such modesty and wisdom, that if we somewhat doubt of the matter whereof we admonish him, yet with godly exhortations, he may be brought to the knowledge of his fault. Or if the fault appertain to many, or be known of divers, that our admonition be done in presence of some of them. Briefly, if it concerne the whole Church, in such sort that the concealing thereof might procure some danger to the same, that then it be uttered to the Ministers, and Seniors, to whom the policy of the Church doth appertain.

Publike discipline.

What things are to be observed, in private discipline.

Also in publike discipline, it is to be observed, that the Ministery pretermit nothing at any time unchastised with one kinde of punishment or other: if they perceive any thing in the Congregation, either evil in example, slanderous in manners, or not beseeming their profession: as if there be any covetous person, any adulterer or fornicator, fool, wood, thief, briber, false witnesse bearer, blasphemer, drunkard, slanderer, usurer, any person disobedient, seditious, or dissolute, any heretic, or sect, as papisticall, anabaptisticall, and such like briefly, whatsoever it be that might (1) spot the Christian congregation, yea rather whatsoever is not to edification, ought not to escape either admonition, or punishment. And because it happeneth sometime in the Church of Christ, that when other remedies assayed, profit nothing, they must proceed to the Apostolicall rod and correction, as unto excommunication (which is the greatest and last punishment belonging to the spirituall Ministery) it is ordained, that nothing be attempted in that behalf, without the determination of the whole Church, wherein also they must beware, and take good heed, that they seem not more ready to expell from the Congregation them to receive again those, in whom they perceive worthy fruits of repentance to appear. Neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments, and other duties of the Church, that he may have liberty, and occasion to repent. Finally, that all punishments, corrections, censures, and admonitions, stretch no further, then Gods word, with mercy, may lawfully bear.

Of publike discipline, and of the end thereof.

(1) Eph 5

Excommunication is the last remedie.

Rigour in punishments ought to be avoided.

Gods word is the onely rule of discipline.

FINIS.